

1749

For Collection

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An

ACCOUNT of the
L I F E

Of the late Reverend

Mr. David Brainerd,

Minister of the Gospel,

Missionary to the INDIANS, from the
honourable Society in *Scotland*, for
the Propagation of Christian Know-
ledge, and Pastor of a Church of
Christian INDIANS in *New-Jersey*.

Who died at *Northampton* in NEW-ENGLAND,
O^{ct}. 9th 1747, in the 30th Year of his Age :

Chiefly taken from his own *Diary*, and other private
Writings, written for his own Use ; and now
published,

By JONATHAN EDWARDS, A. M.

Minister of the Gospel at *Northampton*.

B O S T O N : N. E.

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The PREFACE.

THERE are two Ways of representing and recommending true Religion and Virtue to the World, which God hath made Use of: The one is by Doctrine and Precept; the other is by Instance and Example: Both are abundantly used in the *holy Scriptures*. Not only are the Grounds, Nature, Design and Importance of Religion clearly exhibited in the Doctrines of Scripture, and its Exercise and Practice plainly delineated and abundantly enjoined and enforced in its Commands and Counsels: But there we have many excellent Examples of Religion, in its Power and Practice, set before us, in the Histories both of the Old Testament and New. — JESUS CHRIST, the great Prophet of God, when he came into the World to be the *Light of the World*, to teach and enforce true Religion, in a greater Degree than ever had been before, he made Use of both these Methods: In his Doctrine he declared the Mind and Will of God, and the Nature and Properties of that Virtue which becomes Creatures of our Make and in our Circumstances, more clearly and fully than ever it had been before, and more powerfully enforced it by what he declared of the Obligations and Inducements to Holiness; and he also in his own Practice gave a most perfect Example of the Virtue he taught. He exhibited to the World such an illustrious Pattern of Humility, divine Love, discreet Zeal, Self-denial, Obedience, Patience, Resignation, Fortitude, Meekness,

Meekness, Forgiveness, Compassion, Benevolence, and universal Holiness, as neither Men nor Angels ever saw before. God also in his Providence has been wont to make Use of both these Methods to hold forth Light to Mankind, and Inducement to their Duty, in all Ages: He has from Time to Time raised up eminent Teachers, to exhibit and bear Testimony to the Truth in their *Doctrine*, and oppose the Errors, Darkeness and Wickedness of the World; and also has, from Age to Age, raised up some eminent Persons that have set bright *Examples* of that Religion that is taught and prescribed in the Word of God; whose Examples have in divine Providence been set forth to publick View. These have a great Tendency to engage the Attention of Men to the Doctrines and Rules that are taught, and greatly to confirm and enforce them; and especially when these bright Examples have been exhibited in the same Persons that have been eminent *Teachers*, so that the World has had Opportunity to see such a Confirmation of the Truth, Efficacy, and Amiability of the Religion taught, in the Practice of the same Persons that have most clearly and forceably taught it; and above all, when these bright Examples have been set by eminent Teachers in a variety of unusual Circumstances of remarkable *Trial*; and God has withal remarkably distinguish'd them with wonderful *Success* of their Instructions and Labours, consisting in glorious Events that have been in many Respects new and strange.

Such an Instance we have in the *excellent Person*, whose *Life* is published in the following Pages. His Example is attended with a great Variety of Circumstances, tending to engage the Attention of religious People, especially in these Parts of the World: He was one of distinguish'd natural Abilities; as all are sensible, that had Acquaintance with him: He was a Minister of the Gospel, and one who was called to unusual Services in that Work, whose Ministry was attended with very remarkable

markable and unusual Events, an Account of which has already been given to the Publick; one whose Course of Religion began before the late Times of extraordinary religious Commotion, but yet one that lived in those Times, and went through them, and was very much in the Way of the various extraordinary Effects and unusual Appearances of that Day, and was not an idle Spectator, but had a near Concern in many Things that pass'd at that Time; one that had a very extensive Acquaintance with those that have been the Subjects of the late religious Operations, in many of these *British Colonies*, in Places far distant one from another, in People of many different Nations, of different Educations, Manners and Customs; one who had peculiar Opportunity of Acquaintance with the false Appearances and Counterfeits of Religion: One who himself was the Instrument of a most remarkable Awakening, and an exceeding wonderful and abiding Alteration and moral Transformation of such Subjects as do peculiarly render the Change rare and astonishing.

In the following Account, the Reader will have Opportunity to see, not only what were the external Circumstances and remarkable Incidents of the Life of this Person, and how he spent his Time from Day to Day, as to his external Behaviour; but also what pass'd in his own Heart, the wonderful Change that he experienced in his Mind and Disposition, the Manner in which that Change was bro't to pass, how it continued, what were it's Consequences in his inward Frames, Thoughts, Affections and secret Exercises, through many Vicissitudes and Trials, from thenceforth for more than eight Years, 'till his Death; and also to see how all ended at last, in his Sentiments, Frame and Behaviour, during a long Season of the gradual and sensible Approach of Death, under a lingering Illness, and what were the Effects of his Religion in dying Circumstances, or in the last Stages of his dying Illness. The Account being written,

ten, the Reader may have Opportunity at his Leisure to compare the various Parts of the Story, and deliberately to view and weigh the whole, and consider how far what is related is agreeable to the Dictates of right Reason and the holy Word of God.

I am far from supposing, that Mr. Brainerd's inward Exercises and Experiences, or his external Conduct, were free from all Imperfection: The Example of *Jesus Christ* is the only Example that ever was set in the human Nature, that was altogether perfect; which therefore is a Rule, to try all other Examples by; and the Dispositions, Frames, and Practices of others must be commended and followed no further, than they were *Followers of Christ*.

There is one Thing in Mr. Brainerd, easily discernable by the following Account of his Life, that may be called an Imperfection in him, which tho' not properly an Imperfection of a moral Nature, yet may possibly be made an Objection against the extraordinary Appearances of Religion and Devotion in him, by such as seek for Objections against every Thing that can be produced in Favour of true vital Religion; and that is, that he was one who by his Constitution and natural Temper was so prone to *Melancholy* and Dejection of Spirit. There are some who think that all serious *Christian Religion* is a melancholy Thing, and that what is called *Christian Experience*, is little else besides melancholy Vapours disturbing the Brain, and exciting enthusiastical Imaginations. But that Mr. Brainerd's Temper or Constitution inclined him to Despondency, is no just Ground to suspect his extraordinary Devotion, as being only the Fruit of a warm Imagination. I doubt not but that all who have well observed Mankind, will readily grant this, that it is not all those who by their natural Constitution or Temper are most disposed to *Dejection*, that are the Persons who are the most susceptible of lively and strong Impressions on their Imagination, or the most subject to those

those vehement impetuous Affections, which are the Fruits of such Impressions; but that many who are of a very gay and sanguine natural Temper are vastly more so, and if their Affections are turned into a religious Channel, are much more exposed to *Enthusiasm*, than many of the former. And as to Mr. Brainerd in particular, notwithstanding his Inclination to Despondency, he was evidently one of that Sort of Persons who usually are the furthest from a teeming Imagination; being one of a penetrating Genius, of clear Thought, of close Reasoning, and a very exact Judgment; as all know, that knew him. As he had a great Insight into human Nature, and was very discerning and judicious in Things in general, so he excell'd in his Judgment and Knowledge of Things in Divinity, but especially in Things appertaining to inward experimental Religion; most accurately distinguishing between real solid Piety and Enthusiasm, between those Affections that are rational and scriptural, having their Foundation in Light and Judgment, and those that are founded in whimsical Conceits, strong Impressions on the Imagination, and those vehement Emotions of the animal Spirits that arise from them. He was exceeding sensible of Men's Exposedness to these Things, how much they had prevailed, and what Multitudes had been deceived by them, of the pernicious Consequences of them, and the fearful Mischief they had done in the Christian World. He greatly abhor'd such a Sort of Religion, and was abundant in bearing Testimony against it, living and dying; and was quick to discern when any Thing of that Nature arose, tho' in its first Buddings, and appearing under the most fair and plausible Disguises; and had that Talent at describing the various Workings of this *imaginary Enthusiastical Religion*, evincing the Falseness and Vanity of it, and demonstrating the great Difference between this and true *spiritual Devotion*, which I scarcely ever knew equalled in any other Person. — And his judiciousness did

did not only appear in distinguishing among the Experiences of *others*, but also among the various Exercises of *his own Mind*; and particularly in discerning what within himself was to be laid to the Score of *Melancholy*, in which he exceeded all melancholy Persons that ever I was acquainted with (tho' I have been in the Way of Acquaintance with very many;) which was doubtless owing to a peculiar Strength in his *Judgment*: 'Tis a rare Thing indeed, that melancholy People are well sensible of their own Disease, and fully convinced that such and such Things are to be ascribed to it, as are indeed it's genuine Operations and Fruits.—— Mr. *Brainerd* did not obtain that Degree of Skill, which he had in this Matter, at once, but gain'd it gradually; as the Reader may discern by the following Account of his Life. In the former Part of his religious Course, he imputed much of that Kind of Gloominess of Mind and those dark Thoughts, to spiritual *Desertion*, which in the latter Part of his Life, he was abundantly sensible were owing to the Disease of *Melancholy*; accordingly he often expressly speaks of them in his Diary as arising from this Cause; and he was often in Conversation speaking of the Difference between Melancholy and godly Sorrow, true Humiliation and spiritual Desertion, and the great Danger of mistaking the one for the other, and the very hurtful Nature of Melancholy, discoursing with great Judgment upon it, and doubtless much more judiciously for what he knew by his own Experience.

But besides what may be argued from Mr. Brainerd's Strength of Judgment, 'tis apparent in *Faß*, that he was not a Person of a warm Imagination. His inward Experiences, either in his Conversions or his Conversion, and his religious Views and Impressions thro' the Course of his Life to his Death (of which he has left a very particular Account) none of them consisted in, or were excited by, strong and lively Images formed in his Imagination; there is nothing at all appears of it in his *Diary*.

Diary, from Beginning to End : Yea, he told me on his Death-Bed, that, altho' once when he was very young in Years and in Experience, he was deceived into a high Opinion of such Things, looking on them as superiour Attainments in Religion, beyond what he had ever arrived to, and was ambitious of them and earnestly sought them, yet he never could obtain them ; and that he never in his Life had a strong Impression on his Imagination, of any VJage, outward Form, external Glory, or any other Thing of that Nature ; which Kind of Impressions abound among the wild enthusiastick People of the late and present Day.

As Mr. *Brainerd's* Religious Impressions, Views and Affections in their Nature were vastly different from Enthusiasm, so were their *Effects* in him as contrary as possible to the ordinary Effects of that. Nothing so puffs Men up, as *Enthusiasm*, with a high Conceit of their own Wisdom, Holiness, Eminency and Sufficiency, and makes 'em so bold, forward, assuming, and arrogant : But the Reader will see, that Mr. *Brainerd's* Religion constantly disposed him to a most mean Tho't of himself, an abasing Sense of his own exceeding Sinfulness, Deficiency, Unprofitableness, and Ignorance ; looking on himself as worse than others ; disposing him to universal Benevolence, Meekness, and in Honour to prefer others, and to treat all with Kindness and Respect. And when *Melancholy* prevailed, tho' the Effects of it were very prejudicial to him, yet it had not those Effects of *Enthusiasm* ; but operated by dark and discouraging Thoughts of himself, as ignorant, wicked and wholly unfit for the Work of the Ministry, or even to be seen among Mankind, &c. — Indeed at the Time fore-mentioned, when he had not learn'd well to distinguish between Enthusiasm and solid Religion, he joining and keeping Company with some that were tinged with no small Degree of the former, for a Season partook with them in a Degree of their Dispositions and Behaviours ; tho' as was observed before, he could not obtain those Things

wherein their *Enthusiasm* it self consisted, and so could not become like 'em in that Respect, however he erroneously desired and fought it. But certainly it is not at all to be wondered at, that a Youth and a young Convert, one that had his Heart so swallowed up in Religion, and so earnestly desired the flourishing of it, but had had so little Opportunity for Reading, Observation and Experience, should for a while be dazzled and deceived with the glaring Appearances of that mistaken Devotion and Zeal; especially considering what the extraordinary Circumstances of that Day were. He told me on his Death-Bed, that while he was in these Circumstances he was out of his Element, and did Violence to himself, while complying, in his Conduct, with Persons of a fierce and imprudent Zeal, from his great Veneration of some that he looked upon much better than himself. So that it would be very unreasonable, that his Error at that Time should nevertheless be esteemed a just Ground of Prejudice against the whole of his Religion, and his Character in general; especially considering, how greatly his Mind was soon changed, and how exceedingly he afterwards lamented his Error, and abhor'd himself for his imprudent Zeal and Misconduct at that Time, even to the breaking of his Heart, and almost to the overbearing and breaking the Strength of his Nature; and how much of a Christian Spirit he shewed, in his condemning himself for that Misconduct, as the Reader will see.

What has been now mentioned of Mr. *Brainerd*, is so far from being just Ground of Prejudice against what is related in the following Account of his Life, that, if duly considered, it will render the History the more *Serviceable*. For by his thus joining for a Season with *Enthusiasts*, he had a more full & intimate Acquaintance with what belonged to that Sort of Religion, and so was under better Advantages to judge of the Difference between that, and the other, which he finally approved and strove to his utmost to promote, in Opposition to it:

And

And hereby the Reader has the more to demonstrate to him, that Mr. *Brainerd* in his Testimony against it and the Spirit and Behaviour of those that are influenced by it, speaks from impartial Conviction, and not from Prejudice; because therein he openly condemns his own former Opinion and Conduct, on Account of which he had greatly suffered from his Opposers, and for which some continued to Reproach him as long as he lived.

Another Imperfection in Mr. *Brainerd*, which may be observed in the following Account of his Life, was his being *excessive in his Labours*; not taking due Care to Proportion his Fatigues to his Strength. Indeed the Case was very often so, and such the seeming Calls of Providence, that it was extremely difficult for him to avoid doing more than his Strength would well admit of; yea, his Circumstances, and the Business of his Mission among the *Indians*, were such, that great Fatigues and Hardships were altogether inevitable. However, he was finally convinced, that he had err'd in this Matter, and that he ought to have taken more thoro^d Care, and been more resolute to withstand Temptations to such Degrees of Labour as injur'd his Health; and accordingly warned his *Brother*, who succeeds him in his Mission, to be careful to avoid this Error.

Besides the Imperfections already mentioned, it is readily allowed, that there were some Imperfections that ran through his whole Life, and were mixed with all his religious Affections and Exercises, some Mixture of what was natural with that which was spiritual; as it evermore is in the best Saints in this World. Doubtless there was some Influence that natural Temper had in the religious Exercises and Experiences of Mr. *Brainerd*, as there most apparently was in the Exercises of devout *David*, and the Apostles *Peter*, *John* and *Paul*: There was undoubtedly very often some Influence of his natural Disposition to Dejection in his religious Mourning, some Mixture of Melancholy with truly godly Sorrow and real Christian Humility, and some Mixture of the natural

Fire of Youth with his holy Zeal for God, and some Influence of natural Principles mix'd with Grace in various other Respects, as it ever was and ever will be with the Saints while on this Side Heaven. Perhaps none were more sensible of Mr. Brainerd's Imperfections than he himself; or could distinguish more accurately, than he, between what was natural and what was spiritual. 'Tis easy for the judicious Reader to observe, that his Graces ripen'd, and the religious Exercises of his Heart became more and more pure, and he more and more distinguishing in his Judgment, the longer he liv'd: He had much to teach and purify him, and he failed not to make his Advantage thereby.

But notwithstanding all these Imperfections, I am persuaded, every pious and judicious Reader will acknowledge, that what is here set before him is indeed a remarkable Instance of true and eminent Christian Piety in Heart and Practice; tending greatly to confirm the Reality of vital Religion and the Power of Godliness, most worthy of Imitation, and many Ways tending to the spiritual Benefit of the careful Observer.

'Tis fit, the Reader should be aware, that what Mr. Brainerd wrote in his *Diary*, out of which the following Account of his Life is chiefly taken, was written only for his own private Use, and not to get Honour and Applause in the World, nor with any Design that the World should ever see it, either while he lived or after his Death, excepting some few Things that he wrote in a dying State, after he had been persuaded (with Difficulty) not entirely to suppress all his private Writings. He shewed himself almost invincibly averse to the Publishing of any Part of his *Diary* after his Death; and when he was thought to be dying at *Boston*, gave the most strict peremptory Orders to the contrary: but being by some of his Friends there prevailed upon to withdraw so strict and absolute a Prohibition, he was pleased finally to yield so far as that his Papers should be left in my Hands, that I might dispose of them as I thought would be most for God's

God's Glory and the Interest of Religion.--- But a few Days before his Death, he ordered some Part of his *Diary* to be destroyed (as will afterwards be observed) which renders the Account of his Life the less compleat. And there are some Parts of his *Diary* here left out for Brevity's Sake, that would (I am sensible) have been a great Advantage to the History, if they had been inserted; particularly the Account of his wonderful Successes among the *Indians*; which for Substance is the same in his private *Diary* with that which has already been made publick, in the *Journal* he kept by order of the Society in *Scotland*, for their Information. That Account, I am of Opinion, would be more entertaining and more profitable, if it were published as it is written in his *Diary*, in Connection with his secret Religion and the inward Exercises of his Mind, and also with the preceeding and following Parts of the Story of his Life. But because that Account has been Published already, and because the adding it here would make the Book much more bulky and more costly, which might tend to discourage the Purchase and Perusal of it, and so render it less extensively useful, I have therefore omitted that Part. However, this Defect may in a great Measure be made up to the Reader, by his purchasing his publick *Journal*, and reading it in its Place, with this History of his Life; which undoubtedly would be well worth the while for every Reader, and would richly recompense the additional cost of the Purchase. I hope therefore, that those of my Readers who are not furnished with that Book, will, for their own Profit and Entertainment, and that they may have the Story of this excellent Person more compleat, procure one of those Books; without which he must have a very imperfect View of the most important Part of his Life, and (on some Accounts) of the most remarkable and wonderful Things in it.--- I should also observe, that besides that Book, and antecedent to it, there is a *Narrative* relating to the *Indian Affairs*, annexed to Mr. Pemberton's Sermon at Mr. Brainerd's Ordination; which likewise may the more

more profitably be read in Conjunction with his *Diary* previous to Nov. 5. 1744.

But it is Time to end this Preface, that the Reader may be no longer detain'd from the History it self.

N. B. Those Parts of the following History, that are included between Brackets thus [] are the Words of the *Publisher*, for the most Part, summarily representing (for Brevity's Sake) the substance or chief Things contained in Mr. *Brainerd's* Diary, for such a certain Space of Time as is there specified: The rest is the Account that he gives of himself in his private Writings, in his own Words.

I presume, scarce any Reader needs to be told, that [A. E.] on the top of the Page, signifies *The Year of his Age*, and [A. D.] *The Year of our Lord*.

Besides the Errata at the End of the Life, the Reader is desir'd to correct the following.

Page 69. l. 36. r. cries. p. 77. l. 35. r. wring out. p. 122. l. 31. r. have more. p. 124. l. 24, 25. r. and often feel. p. 128. l. 12. r. Blessed be God. p. 154. l. 16. r. *Nelhaminy*. p. 177. l. 22. r. any Spirit. p. 311. l. 14. r. to assist. p. 315. l. 29. r. taken from.

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The Names of many others who have subscrib'd, are not yet come to Hand. And in the foregoing Lists, where any Gentlemen are mention'd without their proper Addition or Title, or out of their proper Place, the Publisher rely's on their Candour to excuse it.

An ACCOUNT

Of the LIFE of
The Reverend

Mr. David Brainerd.

PART I.

*From his Birth, to the Time when he began
to devote himself to the Study of Divi-
nity, in order to his being fitted for the
Work of the Ministry.*

MR. David Brainerd was born April 20. 1718² at Haddam, a Town belonging to the County of Hartford, in the Colony of Connecticut, NEW-ENGLAND. His Father, who died when this his Son was about nine Years of Age, was the Worshipful Hezekiah Brainerd Esq; an Assistant, or one of his Majesty's Council for that Colony, and the Son of Daniel Brainerd Esq; a Justice of the Peace, and a Deacon of the Church of Christ in Haddam. His Mother was Mrs. Dorothy Hobart, Daughter to the Rev. Mr. Jeremiah Hobart, who preach'd a while at Topsfield, and then removed to Hempstead on Long-Island, and afterwards removed from Hempstead (by Reason of Numbers turning Quakers, and many others being so Irreligious,

B

that

that they would do nothing towards the Support of the Ministry] and came and settled in the Work of the Ministry at *Haddam*: Where he died in the 85th Year of his Age: Of whom it is remarkable, that he went to the publick Worship in the Forenoon, and died in his Chair between Meetings. And this Rev. Gentleman was Son of the Rev. Mr. *Peter Hobart*, who was, first, Minister of the Gospel at *Hingham*, in the County of *Norfolk* in *England*, and by Reason of the Persecution of the Puritans, removed with his Family to *New-England*, and was settled in the Ministry at *Hingham*, in the *Massachusetts*. He had five Sons, viz. *Joshua*, *Jeremiah*, *Gershom*, *Japheth*, and *Nehemiah*. His Son *Joshua* was Minister at *Southold* on *Long-Island*; --- *Jeremiah* was Mr. *David Brainerd's* Grandfather, Minister at *Haddam*, &c. as was before observed: *Gershom* was Minister of *Groton* in *Connecticut*: *Japheth* was a Physician, and went in the Quality of a Doctor of a Ship to *England*, (before the Time for the taking his second Degree at College) and designed to go from thence to the *East-Indies*, and never was heard of more: *Nehemiah* was sometime Fellow of *Harvard* College, and afterwards Minister at *Newton* in the *Massachusetts*. The Mother of Mrs. *Dorothy Hobart* (who was afterwards *Brainerd*) was Daughter to the Rev. Mr. *Samuel Whiting*, Minister of the Gospel, first at *Boston* in *Lincolnshire*, and afterwards at *Lynn* in the *Massachusetts*, *New-England*: He had three Sons that were Ministers of the Gospel.

Mr. *David Brainerd* was the third Son of his Parents. They had five Sons and four Daughters: Their eldest Son is *Hezekiah Brainerd* Esq; a Justice of the Peace, and for several Years past a Representative of the Town of *Haddam*, in the General Assembly of *Connecticut* Colony: The second was the Rev. Mr. *Nehemiah Brainerd*, a worthy Minister at *Eastbury* in *Connecticut*, who died of a Consumption Nov. 10. 1742. The fourth is Mr. *John Brainerd*, who succeeds his Brother *David*, as Missionary to the *Indians*, and Pastor of the same Church of *Christian Indians* in *New-Jersey*: And the fifth was *Israel*, lately Student at *Yale* College in *New-Haven*, and died since his Brother *David*. --- Mrs. *Dorothy Brainerd* having lived several Years a Widow, died, when her Son, whose Life I am about to give an Account of, was about fourteen Years of Age: So that in his Youth he was left both Fatherless and Motherless. --- What Account he has given of Himself, and his own Life, may be seen in what follows.]

I Was, I think, from my Youth, something sober, and inclined rather to Melancholy, than the contrary Extreme; but don't remember any Thing of Conviction of Sin, worthy of Remark, till I was, I believe, about seven or eight Years of Age; when I became something concern'd for my Soul, and terrified at the Thoughts of Death, and was driven to the Performance of Duties: But it appeared a melancholy Business, and destroyed my Eagerness for Play. And alas! This religious Concern was but short-lived. However, I sometimes attended secret Prayer; and thus lived at *Ease* in *Zion*, without God in the World, and without much Concern, as I remember, till I was above thirteen Years of Age. But sometime in the Winter 1732, I was something roused out of carnal Security, by I scarce knew what Means at first; but was much excited by the prevailing of a mortal Sickness in *Haddam*: I was frequent, constant and something fervent in Duties, and took Delight in reading, especially Mr. *Janeway's* *Token for Children*; I felt sometimes much melted in Duties, and took great Delight in the Performance of 'em: And I sometimes hoped, that I was converted, or at least in a good and hopeful Way for Heaven and Happiness, not knowing what Conversion was. The Spirit of God at this Time proceeded far with me; I was remarkably dead to the World, and my Thoughts were almost wholly employed about my Soul's Concerns; and I may indeed say, almost I was persuaded to be a Christian. I was also exceedingly distressed and melancholy at the Death of my Mother, in *March* 1732. But afterwards my religious Concern began to decline, and I by Degrees fell back into a considerable Degree of Security; tho' I still attended secret Prayer frequently.

About the 15th of *April* 1733, I removed from my Father's House to *East-Haddam*, where I spent four Years, but still without God in the World; tho' for the most Part I went a Round of secret Duty. I was not exceedingly addicted to young Company, or Frolicking (as it is called) But this I know, that when I did go into Company, I never returned from a Frolick in my Life, with so good a Conscience as I went with; It always added new Guilt to me, and made me afraid to come to the Throne of Grace, and spoiled those good Frames, I was wont sometimes to please my self with. But alas! all my good Frames were but *Self-Righteousness*, not bottomed on a Desire for the Glory of God.

About the latter End of *April* 1737, being full 19 Years of Age, I removed to *Durham*, and began to work on my Farm, and so continued the Year out, or near, 'till I was 20 Years old; frequently longing, from a natural Inclination, after a liberal Education. When I was about twenty Years of Age, I applied myself to Study; and sometime before, was more than ordinarily excited to and in Duty: But now engaged more than ever in the Duties of Religion. I became very strict, and watchful over my Thoughts, Words, and Actions; and thought I must be sober indeed, because I designed to devote myself to the Ministry; and imagined I did dedicate myself to the Lord.

Some Time in *April* 1738, I went to Mr. *Fiske's*, and lived with him, during his Life. * And I remember, He advised me wholly to abandon young Company, and associate myself with grave elderly People: which Counsel I followed; and my Manner of Life was now exceeding regular, and full of Religion, such as it was: For I read my Bible more than twice through in less than a Year, I spent much Time every Day in secret Prayer, and other secret Duties; I gave great Attention to the Word preached, and endeavoured to my utmost to retain it: So much concerned was I about Religion, that I agreed with some young Persons to meet privately on *Sabbath-Evenings* for religious Exercises, and thought myself sincere in these Duties; and after our Meeting was ended, I used to repeat the Discourses of the Day to myself, and recollect what I could, tho' sometimes it was very late in the Night. Again, on *Monday-Mornings*, I used sometimes to recollect the same Sermons. And I had sometimes considerable Movings of Affections in Duties, and much Pleasure, and had many Thoughts of joining to the Church. In short, I had a very good outside, and rested entirely on my Duties, tho' I was not sensible of it.

After Mr. *Fiske's* Death, I proceeded in my Learning with my Brother; and was still very constant in religious Duties, and often wondered at the Levity of Professors; 'twas a Trouble to me, that they were so careless in religious Matters.--- Thus I proceeded a considerable Length on a *self-righteous* Foundation; and should have been entirely lost and undone, had not the meer Mercy of God prevented.

* Mr. *Fiske* was the Pastor of the Church in *Haddam*.

Some

Some Time in the Beginning of Winter, *Ann.* 1738, it pleased God, on one Sabbath-day Morning; as I was walking out for some secret Duties (as I remember) to give me on a sudden such a Sense of my Danger and the Wrath of God, that I stood amazed, and my former good Frames, that I had pleased myself with, all presently vanished; and from the View, that I had of my Sin and Vileness, I was much distressed all that Day, fearing the Vengeance of God would soon overtake me; I was much dejected, and kept much alone, and sometimes begrudged the Birds and Beasts their Happiness, because they were not exposed to eternal Misery, as I evidently saw I was. And thus I lived from Day to Day, being frequently in great Distress: Sometimes there appeared Mountains before me to obstruct my Hopes of Mercy; and the Work of Conversion appeared so great, I thought I should never be the Subject of it: But used, however, to pray and cry to God, and perform other Duties with great Earnestness, and hoped by some Means to make the Case better. And tho' I Hundreds of Times renounced all Pretences of any Worth in my Duties (as I thought) even in the Season of the Performance of them, and often confessed to God that I deserved nothing for the very best of them, but eternal Condemnation: Yet still I had a secret latent Hope of recommending myself to God by my religious Duties; and when I prayed affectionately, and my Heart seemed in some Measure to melt, I hoped God would be thereby moved to pity me, my Prayers then look'd with some Appearance of Goodness in 'em, & I seemed to mourn for Sin: and then I could in some Measure venture on the Mercy of God in Christ (as I tho't;) Tho' the preponderating Thought and Foundation of my Hope was some Imagination of Goodness in my Heart Meltings, and Flowing of Affections in Duty, and (sometimes) extraordinary Enlargements therein, &c. Tho' at some Times the Gate appeared so very strait, that it look'd next to impossible to enter, yet at other Times I flattered myself that it was not so very difficult, and hoped I should by Diligence and Watchfulness soon gain the Point. Sometimes after Enlargement in Duty and considerable Affection, I hoped I had made a good Step towards Heaven, and imagined that God was affected as I was, and that he would hear such sincere Cries (as I called them) and so sometimes when I withdrew for secret Duties in great Distress, I returned something comfortable; and thus heal'd my self with my Duties.

Some

Some Time in February 1738, 9. I set apart a Day for secret Fasting and Prayer, and spent the Day in almost incessant Cries to God for Mercy, that he would open my Eyes to see the Evil of Sin, and the Way of Life by Jesus Christ. And God was pleased that Day to make considerable Discoveries of my Heart to me: But still I trusted in all the Duties I performed; tho' there was no Manner of Goodness in the Duties I then performed, there being no Manner of Respect to the Glory of God in them, nor any such Principle in my Heart: yet God was pleased to make my Endeavours that Day, a Means to shew me my Helplessness in some Measure.

Sometimes I was greatly encouraged, and imagin'd that God loved me and was pleased with me, and thought I should soon be fully reconciled to God; while the Whole was founded on meer *Presumption*, arising from Enlargement in Duty, or Flowing of Affections, or some good Resolutions, and the like. And when, at Times, great Distress began to arise, on a Sight of my Vileness and Nakedness, and Inability to deliver myself from a sovereign God, I used to put off the Discovery, as what I could not bear. Once, I remember, a terrible Pang of Distress seized me, and the Thoughts of renouncing my Self, and standing naked before God, stripped of all Goodness, were so dreadful to me, that I was ready to say to 'em as *Felix to Paul*, *Go thy Way for this Time*. Thus, tho' I daily long'd for greater Conviction of Sin, supposing that I must see more of my dreadful State in order to a Remedy, yet when the Discoveries of my vile hellish Heart were made to me, the Sight was so dreadful, and shewed me so plainly my Exposedness to Damnation, that I could not endure it.--- I constantly strove after whatever *Qualifications*, I imagined others obtained before the Reception of Christ, in order to recommend me to his Favour. Sometimes I felt the Power of an *hard Heart*, and supposed it must be *soften'd* before Christ would accept of me; and when I felt any Meltings of Heart, I hoped now the Work was almost done: And hence, when my Distress still remain'd, I was wont to *murmur* at God's Dealings with me; and thought, when others felt their Hearts softened, God shewed them Mercy: But my Distress remained still.

Sometimes I grew *remiss* and *sloppish*, without any great Convictions of Sin, for a considerable Time together; but after such a Season, *Convictions* sometimes seized me more violently. One Night I remember in particular, when I was walking solitarily Abroad, I had open'd to me such a View of my Sin, that

I feared the Ground would cleave asunder under my Feet, and become my Grave, and send my Soul quick into Hell, before I could get Home. And tho' I was forced to go to Bed, lest my Distress should be discovered by others, which I much feared; yet I scarce durst Sleep at all, for I thought it would be a great Wonder if I should be out of Hell in the Morning. And tho' my Distress was sometimes thus great, yet I greatly dreaded the loss of Convictions, and returning back to a State of carnal Security, and to my former Insensibility of impending Wrath; which made me exceeding exact in my Behaviour, lest I should stifle the Motions of God's Spirit. When at any Time I took a View of my Convictions of my own Sinfulness, and thought the Degree of 'em to be considerable, I was wont to trust in my Convictions: But this Confidence, and the Hopes that arose in me from it, of soon making some notable Advances towards Deliverance, would ease my Mind, and I soon became more senseless and remiss: But then again, when I discerned my Convictions to grow languid, and I tho't them about to leave me, this immediately alarmed and distressed me. Sometimes I expected to take a large Step, and get very far towards Conversion, by some particular Opportunity or Means I had in View.

The many Disappointments, and great Distresses and Perplexity I met with, put me into a most horrible Frame of *contesting* with the ALMIGHTY; with an inward Vehemence and Virulence, finding Fault with his Ways of Dealing with Mankind. I found great Fault with the Imputation of *Adam's* Sin to his Posterity: And my wicked Heart often wished for some other Way of Salvation, than by *Jesus Christ*: And being like the troubled Sea, and my Thoughts confused, I used to contrive to escape the Wrath of God by some other Means, and had strange Projections, full of Atheism, contriving to disappoint God's Designs and Decrees concerning me, or to escape God's Notice, and hide myself from him: But when, upon Reflection, I saw these Projections were vain, and would not serve me, and that I could contrive nothing for my own Relief, this would throw my Mind into the most horrid Frame, to wit there was *no God*, or to wish there were some other God that could controul him, &c. These Thoughts and Desires were the secret Inclinations of my Heart, that were frequently acting before I was aware; but alas, they were mine! Altho' I was affrighted with them, when I came to reflect on them; When I considered of it, it distressed me, to think, that my Heart

Heart was so full of *Enmity against God*; and it made me tremble, lest God's Vengeance should suddenly fall upon me. I used before, to imagine my Heart was not so bad, as the Scriptures and some other Books represented. Sometimes I used to take much Pains to work it up into a good Frame, a humble submissive Disposition; and hoped there was then some Goodness in me: But it may be on a sudden, the Thoughts of the Strictness of the Law, or the Sovereignty of God, would so irritate the Corruption of my Heart, that I had so watched over, and hoped I had brought to a good Frame, that it would break over all Bounds, and burst forth on all Sides, like Floods of Waters, when they break down their Damm. But being sensible of the Necessity of a deep *Humiliation* in order to a saving Close with Christ, I used to let my self to work in my own Heart those *Convictions*, that were requisite in such an Humiliation: As, a Conviction, that God would be just, if he cast me off for ever: And that if ever God should bestow Mercy on me, it would be meer Grace, tho' I should be in Distress many Years first, and be never so much engaged in Duty; that God was not in the least obliged to pity me the more for all past Duties, Cries, and Tears, &c. These Things I strove to my utmost to bring my self to a firm belief of, and hearty assent to; and hoped that now I was brought off from my self, and truly humbled and bowed to the divine Sovereignty; and was wont to tell God in my Prayers, that now I had those very Dispositions of Soul that he required, and on which he shewed Mercy to others, and thereupon to beg and plead for Mercy to me: But when I found no Relief, and was still oppressed with Guilt and Fears of Wrath, my Soul was in a Tumult, and my Heart rose against God, as dealing hardly with me. Yet then my Conscience flew in my Face, putting me in Mind of my late Confession to God of his Justice in my Condemnation, &c. And this, giving me a Sight of the Badness of my Heart, threw me again into Distress, and I wished I had watched my Heart more narrowly, to keep it from breaking out against God's Dealings with me, and I even wished I had not pleaded for Mercy on Account of my Humiliation, because thereby I had lost all my seeming Goodness.

Thus, Scores of Times, I vainly imagined my self humbled and prepared for saving Mercy.

While I was in this distressed, bewilder'd, and tumultuous State of Mind, the Corruption of my Heart was especially irritated with these Things following:

1. The

1. The *strictness* of the divine Law. For I found it was impossible for me (after my utmost Pains) to answer the Demands of it. I often made new Resolutions, and as often broke them. I imputed the whole to Carelessness, and the Want of being more Watchful, and used to call my self a Fool for my Negligence: But when, upon a stronger Resolution, and greater Endeavours, and close Application of my self to Fasting and Prayer, I found all Attempts fail, then I quarrelled with the Law of God, as unreasonably rigid. I thought, if it extended only to my outward Actions and Behaviours, I could bear with it: But I found it condemned me for my evil Thoughts, and Sins of my Heart, which I could not possibly prevent. I was extremely loth to give out, and own my utter Helplessness in this Matter: But after repeated Disappointments, thought that, rather than perish, I could do a little more still, especially if such and such Circumstances might but attend my Endeavours and Strivings; I hoped, that I should strive more earnestly than ever, if the Matter came to Extremity (tho' I never could find the Time to do my utmost, in the Manner I intended:) And this Hope of future more favourable Circumstances, and of doing something great hereafter, kept me from utter Despair in my self, and from seeing my self fallen into the Hands of a sovereign God, and dependent on nothing but free and boundless Grace.

2. Another Thing was, that *Faith alone* was the Condition of Salvation; and that God would not come down to lower Terms, that he would not promise Life and Salvation upon my sincere, and hearty Prayers and Endeavours. That Word, Mark xvi. 16. *He that believeth not, shall be damned*, cut off all Hope there: And I found, *Faith* was the sovereign Gift of God; that I could not get it as of my self, and could not oblige God to bestow it upon me, by any of my Performances. (*Eph. ii. 1, & 8.*) This, I was ready to say, is a hard Saying, who can bear it? I could not bear, that all I had done should stand for meer nothing, who had been very Conscientious in Duty, and had been exceeding religious a great while, and had (as I thought) done much more than many others that had obtained Mercy. I confess'd indeed the Vileness of my Duties; but then, what made 'em at that Time seem vile, was my wandering Thoughts in them; not because I was all over defiled like a Devil, and the Principle corrupt from whence they flowed, so that I could not possibly do any Thing that was Good. And therefore I called what I did, by the Name of honest faithful Endeavours; and could not bear it, that God had made no Promises of Salvation to them, C 3. Another

3. Another Thing was, that I could not find out *what* Faith was; or *what* it was to believe, and *come to Christ*. I read the Calls of Christ, made to the *weary* and *heavy laden*; but could find no *Way*, that he directed them to come in. I thought, I would gladly come, if I knew *how*, tho' the Path of Duty directed to were never so difficult. I read Mr. Stoddard's *Guide to Christ* (which I trust was, in the Hand of God, the happy Means of my Conversion) And my Heart rose against the Author; for tho' he told me my very Heart all along under Convictions, and seem'd to be very beneficial to me in his Directions; yet here he fail'd, He did not tell me any Thing I could do, that would bring me to Christ, but left me as it were with a great Gulf between me and Christ, without any Direction to get through. For I was not yet effectually and experimentally taught, that there could be no Way prescribed, whereby a natural Man could, of his own Strength, obtain that which is supernatural, and which the highest Angel cannot give.

4. Another Thing that I found a great inward Opposition to, was the *Sovereignty of God*. I could not bear, that it should be wholly at God's Pleasure, to save or damn me, just as he would. That Passage, *Rom. ix. 11,--23.* was a constant Vexation to me, especially *Verse 21.* The reading or meditating on this always destroyed my seeming good Frames: When I thought I was almost humbled, and almost resigned to God's Sovereignty, the reading or thinking on this Passage would make my Enmity against the Sovereignty of God appear. And when I came to reflect on my inward Enmity and Blasphemy, that arose on this Occasion, I was the more afraid of God, and driven further from any Hopes of Reconciliation with him; and it gave me such a dreadful View of my self, that I dreaded more than ever to see myself in God's Hands, and at his sovereign Disposal, and it made me more opposite than ever to submit to his Sovereignty; for I thought God designed my Damnation.--

All this Time the *Spirit of God* was powerfully at work with me; and I was inwardly pressed to relinquish all *Self-Confidence*, all Hopes of ever helping my self by any Means whatsoever: And the Conviction of my *lost Estate* was sometimes so clear and manifest before my Eyes, that it was as if it had been declared to me in so many Words, "'Tis done, 'tis done, 'tis forever impossible to deliver your self." For about three or four Days, my Soul was thus distressed, especially at some Turns, when for a few Moments I seem'd to my self lost and undone; but then

would

would shrink back immediately from the Sight, because I dared not venture my self into the Hands of God, as wholly helpless, and at the Disposal of his sovereign Pleasure. I dared not see that important Truth concerning my self, That I was *dead in Trespasses and Sins*. But when I had as it were thrust away these Views of my self at any Time, I felt distressed to have the same Discoveries of my self again; for I greatly feared being given over of God to final Stupidity. When I thought of putting it off to a *more convenient Season*, the Conviction was so close and powerful with Regard to the present Time, that it was the best Time, and probably the only Time, that I dared not put it off. It was the Sight of *Truth* concerning my self, *Truth* respecting my State, as a Creature fallen and alienated from God, and that consequently could make no Demands on God for Mercy, but must subscribe to the absolute Sovereignty of the divine Being; the Sight of the *Truth*, I say, my Soul shrink away from, and trembled to think of beholding. Thus, *he that doth Evil* (as all unregenerate Men continually do) *hates the Light of Truth*, neither cares to *come to it*, because it will *reprove his Deeds*, and shew him his just Deserts. (*Joh. iii. 20.*) And tho', some Time before, I had taken much Pains (as I thought) to submit to the Sovereignty of God, yet I mistook the Thing; and did not once imagine, that seeing and being made experimentally sensible of this Truth, which my Soul now so much dreaded and trembled at a Sense of, was the Frame of Soul that I had been so earnest in pursuit of heretofore: For I had ever hoped, that when I had attained to that *Humiliation*, which I supposed necessary to go before Faith, then it would not be fair for God to *cast me off*; but now I saw it was so far from any Goodness in me, to own my self spiritually dead, and destitute of all Goodness, that, on the contrary, *my Mouth* would be forever *stop'd* by it; and it look'd as dreadful to me, to see my self, and the Relation I stood in to God, as a Sinner and a Criminal, and he a great Judge and Sovereign, as it would be to a poor trembling Creature, to venture off some high Precipice. And hence I put it off for a Minute or two, and tried for better Circumstances to do it in; either I must read a Passage or two, or pray first, or something of the like Nature; or else put off my Submission to God's Sovereignty, with an Objection, that I did not know how to submit: But the Truth was, I could see no Safety in owning my self in the Hands of a Sovereign God, and that I could lay no Claim to any Thing better than Damnation.

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But after a considerable Time spent in such like Exercises and Distresses, one Morning, while I was walking in a solitary Place as usual, I at once saw that all my Contrivances and Projections to effect or procure Deliverance and Salvation for my self, were utterly in vain: I was brought quite to a stand, as finding my self totally lost. I had thought many Times before, that the Difficulties in my Way were very great: But now I saw, in another and very different Light, that it was forever impossible for me to do any Thing towards helping or delivering my self. I then thought of blaming my self, that I had not done more, and been more engaged, while I had Opportunity (for it seemed now as if the Season of doing was forever over and gone) But I instantly saw, that let me have done what I would, it would no more have tended to my helping myself; than what I had done; that I had made all the Pleas, I ever could have made to all Eternity; and that all my Pleas were vain. The Tumult that had been before in my Mind, was now quieted; and I was something eased of that Distress, which I felt, while struggling against a Sight of my self, and of the divine Sovereignty. I had the greatest Certainty, that my State was forever miserable, for all that I could do; and wondered, and was almost astonished, that I had never been sensible of it before.

In the Time while I remain'd in this State, my Notions respecting my Duties, were quite different from what I had ever entertained in Times past. Before this, the more I did in Duty, the more I thought God was obliged to me; or at least the more hard I thought it would be for God to cast me off; 'tho at the same Time I confessed, and thought I saw, that there was no Goodness or Merit in my Duties: But now the more I did in Prayer or any other Duty, the more I saw I was indebted to God for allowing me to ask for Mercy; For I saw, it was Self-Interest had led me to pray, and that I had never once prayed from any Respect to the Glory of God. Now I saw, there was no necessary Connection between my Prayers and the Bestowment of divine Mercy; that they laid not the least Obligation upon God to bestow his Grace upon me; and that there was no more Virtue or Goodness in them, than there would be in my paddling with my Hand in the Water (which was the Comparison I had then in my Mind) and this because they were not performed from any Love or Regard to God. I saw, that I had been heaping up my Devotions before God, Fasting, Praying &c. pretending, and indeed really thinking, at some Times, that I

was

was aiming at the Glory of God; whereas I never once truly intended it, but only my own Happiness. I saw, that, as I had never done any Thing for God, I had no Claim to lay to any Thing from him, but Perdition, on Account of my Hypocrisy and Mockery. Oh how different did my Duties now appear from what they used to do! I used to charge them with Sin and Imperfection; But this was only on Account of the Wandrings and vain Thoughts attending them, and not because I had no Regard to God in them; for this I thought I had: But when I saw evidently that I had Regard to nothing but Self-Interest, then they appeared vile Mockery of God, Self-Worship, and a continual Course of Lies; so that I saw now, there was something worse had attended my Duties, than barely a few Wandrings &c. For the whole was nothing but Self-Worship and an horrid Abuse of God.

I continued, as I remember, in this State of Mind, from Friday-Morning 'till the Sabbath-Evening following, July 12. 1739. when I was walking again in the same solitary Place where I was brought to see my self lost and helpless (as was before mentioned) and here, in a mournful melancholy State, was attempting to pray; but found no Heart to engage in that, or any other Duty; my former Concern and Exercise and religious Affections were now gone. I thought, the Spirit of God had quite left me; but still was not distressed: Yet disconsolate, as if there was nothing in Heaven or Earth could make me happy. And having been thus endeavouring to pray (tho' being, as I thought, very stupid and senseless) for near half an Hour, (and by this Time the Sun was about half-an-hour-high, as I remember) then, as I was walking in a dark thick Grove, unspeakable Glory seemed to open to the View and Apprehension of my Soul: I don't mean any external Brightness, for I saw no such Thing, nor do I intend any Imagination of a Body of Light, some where away in the third Heavens, or any Thing of that Nature; but it was a new inward Apprehension or View that I had of GOD, such as I never had before, nor any Thing which had the least Resemblance of it. I stood still, and wonder'd and admir'd! I knew that I never had seen before any Thing comparable to it for Excellency and Beauty: It was widely different from all the Conceptions, that ever I had had of God, or Things divine. I had no particular Apprehension of any one Person in the Trinity, either the Father, the Son, or the Holy Ghost; but it appeared to be divine Glory, that I then beheld: And my Soul

Soul rejoiced with Joy unspeakable, to see such a God, such a glorious divine Being; and I was inwardly pleased and satisfied, that he should be God over all forever and ever. My Soul was so captivated and delighted with the Excellency, Loveliness, Greatness, and other Perfections of God, that I was even swallowed up in Him; at least to that Degree, that I had no Thought (as I remember) at first, about my own Salvation, and scarce reflected there was such a Creature as my self.

Thus God, I trust, brought me to a hearty Disposition to exalt him, and set him on the Throne, and principally and ultimately to aim at his Honour and Glory, as King of the Universe.

I continued in this State of inward Joy and Peace, yet Astonishment, 'till near Dark, without any sensible Abatement; and then began to think and examine what I had seen; and felt sweetly composed in my Mind all the Evening following: I felt myself in a new World, and every Thing about me appeared with a different Aspect from what it was wont to do.

At this Time, the Way of Salvation opened to me with such infinite Wisdom, Suitableness and Excellency, that I wondered I should ever think of any other Way of Salvation; was amazed, that I had not drop'd my own Contrivances, and complied with this lovely blessed and excellent Way before. If I could have been saved by my own Duties, or any other Way that I had formerly contrived, my whole Soul would now have refused. I wonder'd, that all the World did not see and comply with this Way of Salvation, intirely by the Righteousness of Christ.

The sweet Relish of what I then felt, continued with me for several Days, almost constantly, in a greater or less Degree: I could not but sweetly rejoice in God, lying down and rising up. The next Lord's-Day I felt something of the same Kind; tho' not so powerful as before. But, not long after, was again involved in thick Darkness, and under great Distress: yet not of the same Kind with my Distress under Convictions. I was guilty, afraid and ashamed to come before God, was exceedingly press'd with a Sense of Guilt: But it was not long before I felt (I trust) true Repentance and Joy in God.

About the latter End of August, I again fell under great Darkness; It seem'd as if the Presence of God was clean gone forever. Tho' I was not so much distressed about my spiritual State, as I was at my being shut out from God's Presence, as I then sensibly was. But it pleas'd the Lord to return graciously to me, not long after.

In

In the Beginning of September I went to College †, and entred there: But with some Degree of Reluctancy, fearing lest I should not be able to lead a Life of strict Religion, in the midst of so many Temptations. After this, in the Vacancy, before I went to tarry at College, it pleas'd God to visit my Soul with clearer Manifestations of himself and his Grace. I was spending some Time in Prayer, & Self-Examination; and the Lord by his Grace so shined into my Heart, that I enjoyed full Assurance of his Favour, for that Time; and my Soul was unspeakably refreshed with divine and heavenly Enjoyments. At this Time especially, as well as some others, sundry Passages of God's Word open'd to my Soul with divine Clearness, Power and Sweetness, so as to appear exceeding precious, and with clear and certain Evidence of it's being the Word of God. I enjoy'd considerable Sweetness in Religion all the Winter following.

In Jan. 1739, 40. The Measles spread much in College; and I having taken the Distemper, went home to Haddam: But some Days before I was taken Sick, I seem'd to be greatly deserv'd, and my Soul mourned the Absence of the Comforter exceedingly: It seem'd to me, all Comfort was forever gone; I pray'd and cried to God for Help, yet found no present Comfort or Relief. But thro' divine Goodness, a Night or two before I was taken Ill, while I was walking alone in a very retired Place, and engaged in Meditation and Prayer, I enjoyed a sweet refreshing Visit, as I trust, from above, so that my Soul was rais'd far above the Fears of Death; indeed I rather long'd for Death, than feared it. O how much more refreshing this one Season was, than all the Pleasures and Delights that Earth can afford! After a Day or two I was taken with the Measles, and was very Ill indeed, so that I almost despair'd of Life: But had no distressing Fears of Death at all. However thro' divine Goodness I soon recover'd: Yet, by Reason of hard and close Studies, and being much expos'd on Account of my Freshman-ship, I had but little Time for spiritual Duties; my Soul often mourn'd for Want of more Time and Opportunity to be alone with God. In the Spring and Summer following I had better Advantages for Retirement, and enjoy'd more Comfort in Religion: Tho' indeed my Ambition in my Studies greatly wrong'd the Activity and Vigour of my spiritual Life: Yet this was usually the Case with me, that in the Multitude of my Thoughts within me, God's Comforts principally delighted my Soul: These were my greatest Consolations Day by Day.

† Yale College in New-Haven.

One

One Day I remember in particular (I think it was in *June* 1740.) I walked to a considerable Distance from the College, in the Fields alone at Noon, and in Prayer found such unspeakable Sweetness and Delight in God, that I thought, if I must continue still in this evil World, I wanted always to be there, to behold God's Glory: My Soul dearly loved all Mankind, and longed exceedingly that they should enjoy what I enjoyed. — It seem'd to be a little Resemblance of Heaven.

On Lord's-Day, *July* 6. being Sacrament-Day, I found some divine Life and spiritual Refreshment in that holy Ordinance. When I came from the Lord's Table, I wondered how my Fellow-Students could live as I was sensible most did. — Next Lord's-Day *July* 13. I had some special Sweetness in Religion. — Again Lord's-Day *July* 20. my Soul was in a sweet and precious Frame.

Sometime in *August* following, I became so weakly and disordered, by too close Application to my Studies, that I was advis'd by my Tutor to go Home, and disengage my Mind from Study, as much as I could; for I was grown so Weak, that I began to spit Blood. I took his Advice, and endeavour'd to lay aside my Studies. But being brought very low, I look'd Death in the Face more stedfastly; and the Lord was pleas'd to give me renew'dly a Sweet Sense and Relish of divine Things; and particularly in *October* 13, I found divine Help and Consolation in the precious Duties of secret Prayer and Self Examination, and my Soul took Delight in the blessed God: — so likewise on the 17th of *October*.

Saturday *October* 18. in my Morning-Devotions, my Soul was exceedingly melted for and bitterly mourned over my exceeding *Sinfulness* and *Vileness*. I never before had felt so pungent and deep a Sense of the odious Nature of Sin, as at this Time. My Soul was then unusually carry'd forth in Love to God, and had a lively Sense of God's Love to me. And this Love and Hope, at that Time, cast out Fear. Both Morning and Evening I spent some Time in Self-Examination, to find the Truth of Grace, as also my Fitness to approach to God at his Table the next Day; and through infinite Grace, found the holy Spirit influencing my Soul with Love to God, as a *Witness within my self*.

Lord's-Day *October* 19. In the Morning, I felt my Soul *hungering and thirsting after Righteousness*. In the Fore-Noon, while I was looking on the Sacramental Elements, and thinking that *Jesus Christ* would soon be set forth crucified before me, my Soul

was

was fill'd with Light and Love, so that I was almost in an *Ecstasy*; my Body was so weak, I could scarcely stand. I felt at the same Time an exceeding Tenderness and most fervent Love towards all Mankind; so that my Soul and all the Powers of it seem'd, as it were, to melt into Softness and Sweetness. But in the Season of the Communion there was some Abatement of this sweet Life and Fervour. This Love and Joy cast out Fear; and my Soul long'd for perfect Grace and Glory. This sweet Frame continued 'till the Evening, when my Soul was sweetly spiritual in secret Duties.

Monday, *October* 20. I again found the sweet Assistance of the holy Spirit in secret Duties, both Morning and Evening, and Life and Comfort in Religion through the whole Day.

Tuesday, *October* 21. I had likewise Experience of the Goodness of God in *shedding abroad his Love in my Heart*, and giving me Delight and Consolation in religious Duties. And all the remaining Part of the Week, my Soul seem'd to be taken up with divine Things. I now so long'd after God, and to be freed from Sin, that when I felt myself recovering, and thought I must return to College again, which had proved so hurtful to my spiritual Interest the Year past, I could not but be grieved, and I thought I had much rather have died; for it distress'd me, to think of getting away from God. But before I went, I enjoyed several other sweet and precious Seasons of Communion with God (particularly *October* 30. and *Nov.* 4.) wherein my Soul enjoyed unspeakable Comfort.

I returned to College about *November* 6. and through the Goodness of God felt the Power of Religion almost daily, for the Space of six Weeks.

November 28. In my Evening-Devotion, I enjoyed precious Discoveries of God, and was unspeakably refreshed with that Passage *Heb.* xii. 22, 23, 24. That my Soul long'd to wing away for the Paradise of God; I long'd to be conformed to God in all Things. — A Day or two after, I enjoyed much of the *Light of God's Countenance*, most of the Day; and my Soul rested in God.

Tuesday, *December* 9. I was in a comfortable Frame of Soul most of the Day; but especially in Evening-Devotions, when God was pleas'd wonderfully to assist and strengthen me; so that I thought nothing should ever move me from the Love of God in Christ Jesus my Lord. — O! *one Hour with God* infinitely exceeds all the Pleasures and Delights of this lower World.

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Sometime towards the latter End of *January 1740, 41.* I grew more cold and dull in Matters of Religion, by Means of my old Temptation, *viz.* Ambition in my Studies. But thro' divine Goodness, a great and general Awakening spread it self over the College, about the latter End of *February*, in which I was much quickened, and more abundantly engaged in Religion.

[This Awakening here spoken of, was at the Beginning of that extraordinary religious Commotion through the Land, which is fresh in every one's Memory. This Awakening was for a Time very great and general at *New-Haven*; and the College had no small Share in it: That Society was greatly reformed, the Students in general became serious, and many of them remarkably so, and much engaged in the Concerns of their eternal Salvation. And however undesirable the Issue of the Awakenings of that Day have appear'd in many others, there have been manifestly happy and abiding Effects of the Impressions then made on the Minds of many of the Members of that College. And by all that I can learn concerning Mr. *Brainerd*, there can be no Reason to doubt but that he had much of God's gracious Presence, and of the lively Feelings of true Grace, at that Time: But yet he was afterwards abundantly sensible, that his religious Experiences and Affections at that Time were not free from a corrupt Mixture, nor his Conduct to be acquitted from many Things that were imprudent and blameable; which he greatly lamented himself, and was willing that others should forget, that none might make an ill Improvement of such an Example. And therefore altho' in the Time of 'it, he kept a constant *Diary*, containing a very particular Account of what pass'd from Day to Day, for the next thirteen Months, from the latter End of *January, 1740, 41.* foremention'd, in two small Books, which he call'd the two first Volumes of his *Diary*, next following the Account before given of his Conversions, Conversion, and consequent Comforts; yet, when he lay on his Death-Bed, he gave Order (unknown to me, till after his Death) that these two Volumes should be destroyed, and in the Beginning of the third Book of his *Diary*, he wrote thus, (by the Hand of another, he not being able to write himself) "The two preceding Volumes, immediately following the Account of the Author's Conversion, are lost. If any are desirous to know how the Author lived, in general, during that Space of Time, let them read the first thirty Pages of this Volume; where they will find something of a Specimen of his ordinary Man-

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ner of living, through that whole Space of Time, which was about 13 Months; excepting that here he was more refined from some Imprudencies and indecent Heats, than there; but the Spirit of Devotion running through the whole, was the same."

It could not be otherwise than that One whose Heart had been so prepared and drawn to God, as Mr. *Brainerd's* had been, should be mightily enlarged, animated and engaged, at the Sight of such an Alteration made in the College, the Town and Land, and so great an Appearance of Men's reforming their Lives, and turning from their Profaneness and Immorality, to Seriousness and Concern for their Salvation, and of Religion's reviving and flourishing almost every where. But as an intemperate imprudent Zeal, and a Degree of Enthusiasm soon crept in, and mingled it self with that Revival of Religion; and so great and general an Awakening being quite a new Thing in the Land, at least as to all the living Inhabitants of it; neither People nor Ministers had learn'd thoroughly to distinguish between solid Religion and its delusive Counterfeits; even many Ministers of the Gospel, of long standing and the best Reputation, were for a Time overpowered with the glaring Appearances of the latter: And therefore surely it was not to be wondered at, that young *Brainerd*, but a Sophomore at College, should be so; who was not only young in Years, but very young in Religion and Experience, and had had but little Opportunity for the Study of Divinity, and still less for Observation of the Circumstances and Events of such an extraordinary State of Things: A Man must divest himself of all Reason, to make strange of it. In these disadvantageous Circumstances, *Brainerd* had the Unhappiness to have a Tincture of that intemperate indiscreet Zeal, which was at that Time too prevalent; and was led, from his high Opinion of others that he looked upon better than himself, into such Errors as were really contrary to the habitual Temper of his Mind. One Instance of his Misconduct at that Time, gave great Offence to the Rulers of the College, even to that Degree that they expell'd him the Society; which it is necessary should here be particularly related, with it's Circumstances.

In the Time of the Awakening at College, there were several religious Students that associated themselves one with another for mutual Conversation and Assistance in spiritual Things, who were wont freely to open themselves one to another, as special

and intimate Friends: *Brainerd* was one of this Company. And it once happened, that he and two or three more of these his intimate Friends were in the Hall together, after Mr. *Whittelsey*, one of the Tutors, had been to Prayer there with the Scholars; no other Person now remaining in the Hall, but *Brainerd* and these his Companions. Mr. *Whittelsey* having been unusually pathetic in his Prayer, one of *Brainerd's* Friends on this Occasion asked him what he thought of Mr. *Whittelsey*; He made Answer, *He has no more Grace than this Chair*. One of the Freshmen happening at that Time to be near the Hall (tho' not in the Room) over-heard those Words of his; tho' he heard no Name mention'd, and knew not who the Person was, which was thus censured: He informed a certain Woman that belonged to the Town, withal telling her his own Suspicion, viz. that he believ'd *Brainerd* said this of some one or other of the Rulers of the College. Whereupon she went & informed the Rector, who sent for this Freshman and examined him; and he told the Rector the Words that he heard *Brainerd* utter, and informed him who were in the Room with him at that Time. Upon which the Rector sent for them: They were very backward to inform against their Friend, of that which they look'd upon as private Conversation, and especially as none but they had heard or knew of whom he had uttered those Words; yet the Rector compell'd them to declare what he said, and of whom he said it.--- *Brainerd* look'd on himself greatly abused in the Management of this Affair; and thought, that what he said in private, was injuriously extorted from his Friends, and that then it was injuriously required of him (as it was wont to be of such as had been guilty of some open notorious Crime) to make a publick Confession, and to humble himself before the whole College in the Hall, for what he had said only in private Conversation.--- He not complying with this Demand, and having gone once to the separate Meeting at *New-Haven*, when forbidden by the Rector, and also having been accused by one Person of saying concerning the Rector, that he wonder'd he did not expect to drop down dead for fining the Scholars who followed Mr. *Tennent* to *Milford*, tho' there was no Proof of it (and Mr. *Brainerd* ever profess'd that he did not remember his saying any Thing to that Purpose) for these Things he was expell'd the College.

Now, how far the Circumstances and Exigences of that Day might justify such great Severity in the Governors of the College, I will not undertake to determinē; it being my Aim, not to bring

bring Reproach on the Authority of the College, but only to do Justice to the Memory of a Person who I think to be eminently one of those whose *Memory is blessed*.--- The Reader will see, in the Sequel of the Story of Mr. *Brainerd's* Life, † what his own Thoughts afterwards were of his Behaviour in these Things, and in how Christian a Manner he conducted himself, with Respect to this Affair; tho' he ever, as long as he lived, suppos'd himself much abused, in the Management of it, and in what he suffer'd in it.

His Expulsion was in the Winter Anno 1741, 2. while he was in his third Year in College.]

† Particularly under the Date, *Wednesday*, Sept. 14. 1743.

PART

PART II.

From about the Time that he first began to devote himself more especially to the Study of Divinity, 'till he was examined and licensed to preach, by the Association of Ministers belonging to the Eastern District of the County of Fairfield in Connecticut.

MR. Brainerd, the Spring after his Expulsion, went to live with the Rev. Mr. Mills of Ripton, to follow his Studies with him, in order to his being fitted for the Work of the Ministry; where he spent the greater Part of the Time 'till the Association licensed him to preach; but frequently rode to visit the neighbouring Ministers, particularly Mr. Cooke of Stratfield, Mr. Graham of Southbury, and Mr. Bellamy of Bethlehem.

Here (at Mr. Mills's) he began the third Book of his Diary, in which the Account he wrote of himself, is as follows.]

Thursday, April 1. 1742. I seem to be declining with Respect to my Life & Warmth in divine Things: Had not so free Access to God in Prayer, as usual of late. O that God would humble me deeply in the Dust before him. I deserve Hell every Day, for not loving my Lord more, who has (I trust) loved me and given himself for me; and every Time I am enabled to exercise any Grace renewedly, I am renewedly indebted to the God of all Grace for special Assistance. Where then is Boasting? Surely it is excluded, when we think how we are dependent on God for the Being and every Act of Grace. Oh, if ever I get to Heaven, it will be because God will, and nothing else; for I never did any thing of my self, but get away from God! My Soul will be astonished at the unfathomable Riches of divine Grace, when I arrive at the Mansions, which the blessed Saviour is gone before to prepare.

Friday,

Friday, April 2. In the Afternoon I felt something sweetly in secret Prayer, much resigned, calm and serene. What are all the Storms of this lower World, if Jesus by his Spirit does but come walking on the Seas! --- Some Time past, I had much Pleasure in the Prospect of the *Heathens* being brought home to Christ, and desired that the Lord would improve me in that Work: --- But now my Soul more frequently desires to die, to be with Christ. O that my Soul were wrapt up in divine Love, and my longing Desires after God increased. --- In the Evening, was refresh'd in Prayer, with the Hopes of the Advancement of Christ's Kingdom in the World.

Saturday, April 3. Was very much amiss this Morning, and had an ill Night last Night. I thought, if God would take me to himself now, my Soul would exceedingly rejoice. O that I may be always humble and resign'd to God, and that God would cause my Soul to be more fix'd on himself, that I may be more fitted both for doing and suffering.

Lords-Day, April 4. My Heart was wandering and lifeless. --- In the Evening God gave me Faith in Prayer, and made my Soul melt in some Measure, and gave me to taste a divine Sweetness. --- O my blessed God! Let me climb up near to him, and love, and long, and plead, and wrestle, and reach, and stretch after him, and for Deliverance from the Body of Sin and Death. --- Alas, my Soul mourn'd to think I should ever lose Sight of it's Beloved again! O come, Lord Jesus! Amen.

[On the Evening of the next Day, he complains that he seem'd to be void of all Relish of divine Things, felt much of the Prevalence of Corruption, and saw in himself a Disposition to all Manner of Sin; which brought a very great Gloom on his Mind, and cast him down into the Depths of Melancholy; so that he speaks of himself, as astonished, amazed, having no Comfort, being filled with Horror, seeing no Comfort in Heaven or Earth.

Tuesday, April 6. I walked out this Morning to the same Place where I was last Night, and felt something as I did then; But was something relieved by reading some Passages in my Diary, and seem'd to feel as if I might pray to the great God again with Freedom; but was suddenly struck with a Damp, from the Sense I had of my own Vileness. --- Then I cry'd to God to wash my Soul and cleanse me from my exceeding Filthiness, to give me Repentance and Pardon; and it began to be something sweet, to pray: --- And I could think of undergoing the

greatest

greatest Sufferings in the Cause of Christ, with Pleasure; and found my self willing (if God should so order it) to suffer Banishment from my native Land, among the *Heathen*, that I might do something for their Souls Salvation, in Distresses and Deaths of any Kind.--- Then God gave me to wrestle earnestly for others, for the Kingdom of Christ in the World, and for dear Christian Friends.--- I felt wean'd from the World and from my own Reputation amongst Men, willing to be despised, and to be a gazing Stock for the World to behold.--- 'Tis impossible for me to express how I then felt: I had not much Joy, but some Sense of the Majesty of God, which made me as it were tremble: I saw my self mean and vile, which made me more willing that God should do what he would with me; it was all infinitely reasonable.

Wednesday, April 7. I had not so much Fervency, but felt something as I did Yesterday-Morning, in Prayer:--- At Noon I spent some Time in secret, with some Fervency, but scarce any Sweetness: And felt very dull in the Evening.

Thursday, April 8.--- Had raised Hopes to Day respecting the *Heathen*. O that God would bring in great Numbers of 'em to Jesus Christ. I can't but hope I shall see that glorious Day.--- Every Thing in this-World seems exceeding vile and little to me: I look to to my self.--- I had some little Dawn of Comfort to Day in Prayer: But especially to Night I think I had some Faith and Power of Intercession with God, was enabled to plead with God for the Growth of Grace in my self; and many of the dear Children of God then lay with Weight upon my Soul, Blessed be the Lord. 'Tis good to wrestle for divine Blessings.

Friday, April 9. Most of my Time in Morning-Devotion was spent without sensible Sweetness; yet I had one delightful Prospect of arriving at the heavenly World. I am more amaz'd than ever at such Thoughts; for I see my self infinitely vile and unworthy. I feel very heartless and dull; and tho' I long for the Presence of God, and seem constantly to reach towards God in Desires, yet I can't feel that divine and heavenly Sweetness that I used to enjoy.--- No poor Creature stands in Need of divine Grace more than I, and none abuse it more than I have done, and still do.

Saturday, April 10. Spent much Time in secret Prayer this Morning, and not without some Comfort in divine Things, and I hope had some Faith in Exercise: But am so low, and feel so little of the sensible Presence of God, that I hardly know what to call Faith, and am made to *possess the Sins of my Youth*, and

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the dreadful Sin of my Nature, and am all Sin; I can't think, nor act, but every Motion is Sin.--- I feel some faint Hopes, that God will, of his infinite Mercy, return again with Showers of converting Grace to poor Gospel-abusing Sinners; and my Hopes of being improved in the Cause of God, which of late have been almost extinct, seem now a little revived. O that all my late Distresses and awful Apprehensions might prove but Christ's School, to make me fit for greater Service, by learning me the great Lesson of Humility.

Lord's Day, April 11. In the Morning, felt but little Life, excepting that my Heart was something drawn out in Thankfulness to God for his amazing Grace and Condescension to me in past Influences and Assistances of his Spirit.--- Afterwards had some Sweetness in the Thoughts of arriving at the heavenly World. O for the happy Day!--- After publick Worship God gave me special Assistance in Prayer; I wrestled with my dear Lord, with much Sweetness; and Intercession was made a sweet and delightful Employment to me.--- In the Evening, as I was viewing the *Light in the North*, was delighted in Contemplation on the glorious Morning of the Resurrection.

Monday, April 12. This Morning the Lord was pleas'd to lift up the *Light of his Countenance upon me* in secret Prayer, and made the Season very precious to my Soul. And tho' I have been so depress'd of late, respecting my Hopes of future *Servicableness* in the Cause of God; yet now I had much Encouragement respecting that Matter. I was specially assisted to intercede and plead for poor Souls, and for the Enlargement of Christ's Kingdom in the World, and for special Grace for my self, to fit me for special Services. I felt exceeding calm, and quite resign'd to God, respecting my future Improvement, *when and where* he pleas'd: My Faith lifted me above the World, and removed all those Mountains, that I could not look over of late: I thought I wanted not the Favour of Man to lean upon; for I knew Christ's Favour was infinitely better, and that it was no Matter *when, nor where, nor how* Christ should send me, nor what Trials he should still exercise me with, if I might be prepared for his Work & Will. I now found sweetly revived in my Mind the wonderful Discovery, of infinite *Wisdom* in all the Dispensations of God towards me, which I had a little before I met with my great Trial at College: every Thing appear'd full of the *Wisdom of God*.

Tuesday, April 13. Saw my self to be very mean and vile; wondered at those that shew'd me Respect. Afterwards was

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something comforted in secret Retirement, and was assisted to wrestle with God, with some Power, Spirituality and Sweetness. Blessed be the Lord, he is never unmindful of me, but always sends me needed Supplies, and from Time to Time, when I am like one dead, raises me to Life. O that I may never distrust infinite Goodness.

Wednesday, *April 14.* My Soul longed for Communion with Christ, and for the Mortification of indwelling Corruption, especially Spiritual Pride. O there is a sweet Day coming, wherein *the weary will be at Rest.* My Soul has enjoyed much Sweetness this Day in the Hopes of its speedy arrival.

Thursday, *April 15.* My Desires apparently center'd in God, and I found a sensible Attraction of Soul after him, sundry Times to Day: I know *I long for GOD*, and a Conformity to his Will, in inward Purity and Holiness, ten Thousand Times more than for any Thing here below.

Friday & Saturday, *April 16, 17.* Seldom prayed without some sensible Sweetness and Joy in the Lord. Sometimes I longed much *to be dissolved and to be with Christ.* O that God would enable me *to grow in Grace* every Day. Alas, my Barrenness is such, that God might well say, *Cut it down.* --- I am afraid of a dead Heart on the Sabbath now begun: O that God would quicken me by his Grace.

Lord's-Day *April 18.* Retir'd early this Morning into the Woods for Prayer; had the Assistance of God's Spirit, and Faith in Exercise, and was enabled to plead with Fervency for the Advancement of Christ's Kingdom in the World, and to intercede for dear absent Friends. --- At Noon, God enabled me to wrestle with him, and to feel (as I trust) the Power of divine Love in Prayer. --- At Night, saw my self infinitely indebted to God, and had a View of my Short-comings: It seem'd to me, that I had done as it were nothing for God, and that I never had *lived to him* but a few Hours of my Life.

Monday, *April 19.* I set apart this Day for Fasting & Prayer to God for his Grace, especially to prepare me for the Work of the Ministry, to give me divine Aid and Direction in my Preparations for that great Work, and in his own Time to *send me into his Harvest.* Accordingly, in the Morning, endeavoured to plead for the divine Presence for the Day, and not without some Life. In the Forenoon, I felt a Power of Intercession for precious immortal Souls, for the Advancement of the Kingdom of my dear Lord and Saviour in the World; and withal, a most sweet Renunciation, and even Consolation and Joy in the Thoughts

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of suffering Hardships, Distresses, and even Death it self, in the Promotion of it; and had special Engagement in pleading for the Enlightning and Conversion of the poor *Heathen.* In the Afternoon, God *was with me of a Truth.* O 'twas blessed Company indeed! God enabled me so to agonize in Prayer, that I was quite wet with Sweat, tho' in the Shade, and the Wind cool. My Soul was drawn out very much for *the World*; I grasp'd for *Multitudes* of Souls. I think, I had more Enlargement for Sinners, than for the Children of God; tho' I felt as if I could spend my Life in Cries for both. I enjoyed great Sweetness in Communion with my dear Saviour. I think, I never in my Life felt such an intense Weariness from this World, and so much resign'd to God in every Thing. --- O that I may always live *to*, and *upon* my blessed God. Amen.

Tuesday, *April 20.* This Day I am twenty-four Years of Age. O how much Mercy have I received the Year past! --- How often has God *caused his Goodness to pass before me!* And how poorly have I answered the Vows I made this Time twelve-month, to be wholly *the Lord's*, to be forever devoted to his Service! The Lord help me to live more to his Glory for Time to come. --- This has been a sweet, a happy Day to me: Blessed be God. I think, my Soul was never so drawn out in Intercession for others, as it has been this Night. Had a most fervent Wrestling with the Lord to Night for my *Enemies*; and I hardly ever so longed to *live to God*, and to be altogether devoted to him; I wanted to wear out my Life in his Service and for his Glory.

Wednesday, *April 21.* Felt much Calmness and Renunciation, and God again enabled me to wrestle for Numbers of Souls, and had much Fervency in the sweet Duty of Intercession. --- I enjoy of late more Sweetness in *Intercession* for others, than in any other Part of Prayer. My blessed Lord really let me *come near to him*, and *plead with him.*

[The Frame of Mind, and Exercises of Soul, that he expresses the three Days next following, Thursday, Friday and Saturday, are much of the same Kind with those express'd the two Days past.]

Lord's-Day *April 25.* This Morning spent about two Hours in secret Duties, and was enabled more than ordinarily to agonize for immortal Souls; tho' it was early in the Morning, and

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the Sun scarcely shined at all, yet my Body was quite wet with Sweat. Felt much press'd now, as frequently of late, to plead for the Meekness and Calmness of the Lamb of God in my Soul: Thro' divine Goodness felt much of it this Morning. O 'tis a sweet Disposition, heartily to forgive all Injuries done us; to wish our greatest Enemies as well as we do our own Souls! Blessed Jesus, may I daily be more and more conformed to Thee. At Night was exceedingly melted with divine Love, and had some feeling Sense of the Blessedness of the upper World. Those Words hung upon me, with much divine Sweetness, Psal. lxxxiv. 7. *They go from Strength to Strength, every one of them in Zion appeareth before God.* O the near Access, that God sometimes gives us in our Addresses to him! This may well be termed *appearing before God*: 'Tis so indeed, in the true spiritual Sense, and in the sweetest Sense.---I think I have not had such Power of Intercession, these many Months, both for God's Children, and for dead Sinners, as I have had this Evening. I withed and longed for the *Coming of my dear Lord*: I long'd to join the Angelick Hosts in Praises, wholly free from Imperfection. O the blessed Moment hastens! All I want is to be more holy, more like my dear Lord. O for Sanctification! My very Soul pants for the compleat Restoration of the blessed Image of my sweet Saviour; that I may be fit for the blessed Enjoyments and Employments of the heavenly World.

*Farewell, vain World; my Soul can bid Adieu:
My SAVIOUR's taught me to abandon you.
Your Charms may gratify a sensual Mind;
Not please a Soul wholly for God design'd.
Forbear t'entice, cease then my Soul to call:
'Tis fix'd, through Grace; my God shall be my All.
While he thus lets me heavenly Glories view,
Your Beauties fade, my Heart's no Room for you.*

The Lord refresh'd my Soul with many sweet Passages of his Word. O the *New Jerusalem*! My Soul longed for it. O the Song of *Moses and the Lamb*! And that blessed Song, that no Man can learn, but they that are *redeemed from the Earth*! And the glorious *white Robes*, that were given to the *Souls under the Altar*!

*Lord, I'm a Stranger here alone;
Earth no true Comforts can afford;
Yet, absent from my dearest One,
My Soul delights to cry, My Lord!*

JESUS,

*JESUS, my Lord, my only Love,
Possess my Soul, nor thence depart:
Grant me kind Visits, heavenly Dove;
My God shall then have all my Heart.*

Monday, April 26. Continued in a sweet Frame of Mind; but in the Afternoon felt something of spiritual Pride stirring. God was pleas'd to make it a humbling Season at first; tho' afterwards he gave me Sweetness. O my Soul exceedingly longs for that blessed State of Perfection of Deliverance from all Sin!--At Night, God enabled me to give my Soul up to him, to cast my self upon him, to be ordered and dispos'd of according to his sovereign Pleasure; and I enjoyed great Peace and Consolation in so doing. My Soul took sweet Delight in God to Night: My Thoughts freely and sweetly centred in him. O that I could spend every Moment of my Life to his Glory.

Tuesday, April 27. Retir'd pretty early for secret Devotions; and in Prayer God was pleas'd to pour such ineffable Comforts into my Soul, that I could do nothing for some Time but say over and over, *O my sweet Saviour! O my sweet Saviour! Whom have I in Heaven, but Thee? and there is none upon Earth, that I desire beside Thee.* If I had had a Thousand Lives, my Soul would gladly have laid 'em all down at once to have been with CHRIST. My Soul never enjoyed so much of Heaven before; 'twas the most refined and most spiritual Season of Communion with God I ever yet felt: I never felt so great a Degree of Resignation in my Life: I felt very sweetly all the Forenoon.---In the Afternoon I withdrew to meet with my God, but found my self much declined, and God made it a humbling Season to my Soul: I mourned over the *Body of Death*, that is in me: it grieved me exceedingly, that I could not pray to and praise God with my Heart full of divine heavenly Love.---O that my Soul might never offer any dead cold Services to my God.---In the Evening had not so much sweet divine Love, as in the Morning; but had a sweet Season of fervent Intercession.

Wednesday, April 28. Withdrew to my usual Place of Retirement in great Peace and Tranquillity, and spent about two Hours in secret Duties. I felt much as I did Yesterday-Morning, only weaker and more overcome. I seem'd to hang and depend wholly on my dear Lord; wholly wean'd from all other Dependances. I knew not what to say to my God, but only *lean on his Bosom*, as it were, & breathe out my Desires after a perfect Conformity to him in all Things. Thinking Desires & insatiable Longings